

10
The Plain Dealer.

AN ESSAY.

Wherein are some REMARKS upon
Mr. THOMAS LONG;

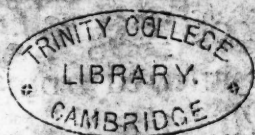
But more particularly upon

Dr. HOLLINGWORTH'S Book.

WHERE

The Character of King CHARLES
the First is inserted from the Decla-
ration of Mr. *Alexander Henderson*:
Which Book he calls, *A further
Defence of the King's Holy Book, &c.*

London, Printed in the Year 1692.



C

T H E Plain Dealer.

THere has been a vile Bustle between one *Richard Hollingworth* Doctor, and an unknown Author, in two or three Answers to some Papers came abroad under the Name of *Lieutenant General Ludlow*. The great Struggle is, Whether *Charles* the First wrote that Book entituled *ΒΑΣΙΛΕΥΣ ΜΑΡΤΥΡ*, or was the Martyr asserted in the two last Reigns, under *Charles* the 2^d; and that most Religious, Merciful, Brave and Wise Prince, the late King *James* of Blessed Memory,* two Princes the hopefullest that ever were in these ingrate Nations. The Doctor, like a Politick Clergy-man, to say no more of him, has took the strongest Side; and I must say, the Gentleman that provoked him, must be a bold Man, whenever since Sixty, (the Time we date the Prosperity and Glory of these Nations, when Luxury ceased; when one of those hopeful Princes already mentioned, exemplary in Piety, Vertue, Religion, Chastity and Frugality, influenced all about him) a Law was on his Side, a Man's Head was the Price of but Whispering against, of which the Clergy (to whom the Doctor is related, and who never fail to flatter Power) were the Interpreters. It signifies not much to our present Affairs,

*In Mr. Hinder-
son's Character
of Ch. I. pag.
3. in Dr. Hol-
lingworth's Re-
marks.

The Anniver-
sary preaching
up of the Mar-
tyrdom of
Ch. I.

* *Long* in his Preface, is in such a fury upon it, that when he reads it in his calmer Temper, he'll blush to find his grey Head guilty of such intemperance.

fairs, (though the Church-of-*England*-men think themselves * ruffled to their undoing) though in both, with submission, all the Arguments seem against the Doctor, whether *Charles* the First wrote that Book, or was the Martyr; nor should either have made me set Pen to Paper, had not the Doctor's indirect and malicious course to have his Book gain Credit, and the base Treatment he and Mr. *Long* make the Gentleman, whose Name (and they know it) without his privacy (though he ought not to think himself affronted at it) the Author there makes use of, ~~been~~ been the occasion. As to the malicious part of which, should I make Remarks of all the Doctor writes, I should grow tedious, and as Impertinent as our Clergy-man; therefore I shall only observe the Doctor's *Darling*, his *last Answer*, for which I expect Cannonading with double Shot, if the Doctor out of his languishing Magazine has any left, *to the vile Book*, &c. I protest it seems to me as ill-natured a Piece as any e're sent abroad; and the Declaration in the Front the Doctor values so much, wrote by a Man highly disoblighd.

For there, *Pag. 3.* Mr. *Henderson's* words are,
 " That which we esteem a God-like Kirk-Policy, instituted by the Lord Christ and his Apostles, is no
 " better to them than a kind of Slavery; and some do
 " not stick to call it worse than the Spanish Inquisition;
 " nay even the greatest part of those who invited us
 " to assist them in it, and sent hither their Commissioners,
 " to induce us to enter into a solemn National
 " Covenant for that Effect, having served their Turn
 " of us, to throw down the King, and the Prelatical
 " Party, and to possess themselves with the Supream
 " Government both of Kirk and State, are now inventing
 " Evasions to be rid of us; and to delude it,

*

" some

" Some of them publishing openly in their Pulpits, * and Print, that the Sacred Covenant was never
 " intended for the Godly, &c. Was not the Doctor
 put to his last Stake, sure he would never have in-
 serted the Character of King *Charles* the First, given
 by this Man, apparently disgusted *? In one place of
 his Books the Doctor expresses vehemently an aversion
 to *Presbytery*, and says, " He never was a Presbyterian
 " in his Life, and by God's Grace never will: for I
 " neither liked the Principles of that Government, nor
 " the Spirit of too many of that Party. Yet the Do-
 ctor gives you a taste of what he may be upon occasi-
 on; for though he says, *he will not be*, &c. he makes use
 of one of the † worst of them to serve his Turn. And I † Ridgedest.
 am afraid, should the Government once turn upon that
 Point, since the Doctor so profligately makes use of
 Presbyterian Prejudice, was it for his Turn, he would
 be perswaded to be one of them; but whilst it is not,
 I conclude with the Doctor, that he will love the Con-
 stitution of the Church, and the Sweets of the Church
 of *England*, and as he says; *Pag.* 22. what in him lies
 promote its true Interest, while he has a Tongue to
 speak, or a Pen to write.

But we will leave the Doctor to his Resolution, and
 make some other Remarks may back our Opinion, that
 this last Piece of our resolute Gentleman's has in it
 much of Malice and ill Nature; for, *Pag.* 15. he sug-
 gests nothing will satisfy the Person he pretends to an-
 swer, and his Party, but extirpating Monarchy, the
 Church, and all good Men: for there he says, barba-
 rously enough, *the Ends of them are to destroy Church
 and State*, and therefore not one word of the Vertues
 of this Prince I warrant you. But this is not the only
 rancor'd thing our good-natured *Answerer* has subtilly
 couched

* Tho I have
 been lately in-
 formed this
 Character said
 to be *Hunder-
 son's* was not
 writ by him, but
 foisted in by
 this, or such a
 nother Author.

couched in this his notable Paper ; for *Pag. 17* and *18*, taxing the Author of the *Lewd Book*, as the Doctor with his usual Rhetorick calls it, for asserting that the Condescension of King *Charles* the First, in passing so many Bills the first Year of the Parliament, were no Favours, nor deserved Thanks, he observes (for this Man and his Party must design against all Kings) such an Assertion takes off all Obligations to their present Majesties, and their Successors, from the People, as to any future Acts of Grace they grant ; for which, says he, *he deserves no Thanks from the Crown* ; and indeed, for which he ought to be looked upon as a down-right Enemy to the future Intercourse and good Understanding betwixt their Majesties and their People, and hopes the saucy Assertion will be taken notice of. One may boldly aver here, was our good-natured Doctor in Power, *saying* should not gratify his Spleen ; but thanks be to the humble Sphere of our Divine, though the Author has the *Grinn*, he remains out of the reach of *Biting*. Knowing little of the King's Book, though I may as well pretend to write against it, upon that little knowledg I have of it, as the Doctor does for it, having only seen under the Earl of *Anglesey's* own Hand, that King *Charles* the Second, and King *James* when Duke of *York*, denied it writ by their Father ; which Dr. *Walker* has made out to all but those that, like the Doctor and Mr. *Long*, will not be convinced. I intended by this Paper, only to arraign the Doctor's malicious Bitterness to the Author, and to the Gentleman his Book owes his Title to ; but there are two things in it so down-right false, though asserted with the same Spirit of Confidence as runs through his whole Book, that I had been an Enemy to Truth, had they passed me : I shall incur Censure for it,

it, and come under the Doctor's unmannerly seventh

*Query, viz. That all are great * Fools, or designing Knaves, that believe any thing the Libeller writes against King Charles the First.*

One is, his asserting so boldly, that *Charles the First* began not that unhappy War with the Parliament; and mentions (*Pag. 21.*) the words of King *Charles the First* upon the Scaffold, as his Argument for it. It's Christian-like to let the Ashes of the Dead rest: And heartily I wish, instead of raking therein, a Vail drawn over the Actions of that unfortunate Prince, might cause them never to be thought of more. But our bold *Divine*, should we use more modesty than he's acquainted with, upon mistake, would presently conclude the Advantage his, and bulkely, in a conceited Triumph, troublesomely appear again. Therefore to do the Town a kindness (without unexampled Impudence) in hindering it, it may be truly affirmed, That the Doctor *buffles* abominably, when he taxes for it, in the same Page, our Author; and that what the Doctor calls *buffling*, is an apparent Truth. And the sending the Crown-Jewels into *Holland*, (let our Doctor sillily insinuate never so much, that the Actions of Princes are above our reach, and ought not (as in the said *Pag. 21.*) to be so narrowly pried into, and his *dare says, &c.*) was infallibly the beginning of that War: for the Crown-Jewels were conveyed by the Queen into *Holland* in 1641, that with them, and the Assistance of the Prince of *Orange*, a sufficient Party might be raised for the King. *Whitlock* (the Doctor in several parts of his Book seems so plausible with, being in this against him) probably will not be allowed this Truth, asserted in his *Memoirs*, p. 52.

* They must be Knaves and Fools, (to use our civil Gentleman's own words) that do not, when the whole Nation then assembled in Parliament was of a contrary Opinion. This, I think, is answering one of his *Queries* to the purpose. And any one may guess what Honour the Doctor has by the following eighth *Query*, who gives himself the trouble of reading it.

He farther tells you, *Pag. 57.* that a Ship of Ammunition was taken, coming to the King from *Holland*; and that both the carrying the Crown-Jewels, and taking this Ship, was before the Parliament had voted an Army should be raised. Several other Instances of the beginning the War on the King's Side, are there mentioned; the least would convince any Man, but these (bribed and biased ever since Sixty, by the State, upon the 30th of *January*, with good Benefices) to say the contrary; and their Auditors, implicitly consenting to these thus interested and influenced-Men, who like these, telling a false thing too frequently, at last take it and tell it for true, and steadily believe it so. But let them go on with their Buffoonry, they can, I hope, do little hurt now; Time, and the sad Effects of the last dissolute Reigns, under the hopeful Branches of the Doctor's great and virtuous Prince the Martyr, has convinced many, and will more, the Government under him was not so regular as it should be: And I am confident the time will come, though there are

* Designs to hinder it, possibly too by some of those *Thirtieth-of-January-Men*, when the Government will think it scandalous to celebrate that Day; and that none need to take pains to convince the World, that the Unfortunate *Charles* the First, was breaking through our *Laws* and *Liberties* in general; nor for his Credit in particular, that he both began that Unhappy War, and countenanced that Rebellion in *Ireland*. The excusing him of which last, is the other of the two things in the Doctor's Book I have already told you in this Paper, is so apparently false; for which there are at hand such Arguments, and convincing Reasons, that our Doctor ought to be told, the World for the future, notwithstanding the honest Account,

(men-

*The bringing
back the late
King *James*.

(mentioned *Pag. 21.*) he says he has given of himself, will have no great Opinion of his Modesty or Integrity, nor wonder at the falsity of any thing comes abroad with our *Clever Divine's* Name to it; some of which were so obvious, the most partial Writers of these Times cannot help taking notice of, caressing and countenancing the Heads of that Rebellion long before it actually was so, none does or can excuse, nor after the admitting and encouraging the Negotiators of a Cessation; so fatal to *Ireland*, at a time when the whole Bent of his Arms, for the Good of Mankind, should have been for their Destruction, admitting of their Counsels for the interception of Provisions designed there, when the miserable Necessities of that Place most wanted them; and also for the Seizing and Imprisoning the Messengers of the Parliament, and taking their Money from them raised in the Countrey by Loans, intended for the Relief of that Afflicted Place, and converting it to other Uses. But probably this neither relishing with our Doctor, he may, according to his honest Education and old Sincerity, be very plain with me, in the Language he treats the Gentleman he pretends to answer, and put this Paper among the scandalous Books (in this Clergy-man's Opinion) writ since the last Revolution against Church and State, and with the utmost Effort of Malice; as in *Pag. 13.* of his Book invoke, the Arch-Bishops, Bishops, Nobility, Gentry, Clergy, and Commons of the Nation, for endeavouring with Trifles like these, to sully the glossy Vertues of that Prince; and if I tell him, wherein is all the double-dealing in the World, of Letters under this Prince's own Hand, to the Marquess of *Ormond* for making

Not only *Dunkirkers* by their means, having the King's Warrant for it, but Sir *John Pennington*, who commanded the King's Ships, had Orders for it.

Peace with the Irish Rebels, some of which came over with Colonel *Earnley*, to serve him, to bring that Army (which in the Irish Shambles had learn'd the Bloody Trade of cutting Throats) into *England*.

It is something unhappy for our Doctor, that the Gentleman is yet alive that owns he returned the Money: He is a Person of Learning, Honesty and Honour, and will be believed; I would name him, but have too great a value for him, to do it without his leave. I presume we may have the Doctor as gross against this, as the other Truths of his Martyr's Reign; if he is, this Gentleman has no inferior Pen to our Doctor, and will give him an Answer, and the Truth of that Affair.

Nay, if I tell him, and make it appear, which I can do, that Money was returned, by this Martyr, into *Ireland*, to some of the Heads of that Rebellion, he will have recourse to his old Cant, rail at the Assertion, give blackning Language, say, it's the old *Laven* and Spirit makes me say all this; and conclude, I have Designs upon Church and State, conjure them upon their Guard, and to erect a Gibbet immediately. But let this reviling Man go on, asserting his own Integrity; Time has begun, and will pull off the Mask,

and show our mouthing Doctor, and some of that Tribe, in their Colours, when their Dishonesty, want of Morals and Humanity, will appear so plain, the honest Men (if such there are) will blush to think they have been misled so long. It is no easy matter, when a set of Men, for politick Ends, with full swing, has beat the Pulpit for thirty Years, and more, upon one Subject, to remove the Prejudice, for the most part, of an unexamining Nation, gained by such means; and indeed nothing less than what was intended, altering Religion, breaking the Laws, and enslaving the Nation, could have done it: yet these Men justify, and, like the Doctor, cry up their Honesty, when their whole Bent was for encouraging (as *Laud*, our Doctor's Saint and Bishop, and others, Men of the same Principles, did the unhappy *Charles* the First) Arbitrary Designs. How supinely remiss was *Charles* the Second, upon

upon their full Cry for *Passive Obedience, Jure Divino, Kings can do no wrong; that the Kingdom was by Inheritance; the People made for the King, not the King for the People; and that they were accountable to none for their Actions but God Almighty.* Their Expressions upon these Subjects, (some of which as a taste, though enough to nauseate the Stomach of an honest Man) Have here from themselves inserted.

That the Prince's Patent is from God; that no Accident or Occurrences, can dissolve it to make us resist, unless (which we are assured he will not) God himself should revoke the Grant.

I have not mentioned the Authors, who, because upon the extremes, which are seldom or never lasting, may be now (and I believe some of them are) of another Opinion.

The Church of *England* gives to all Princes the Supremacy in their respective Dominions, as well over Spiritual as Temporal Persons, in Sacred as well as Civil Causes: Which we count (speaking of its Members) not as an Act of Grace, or any base flattering of Authority, or fawning upon the Crown, but 'tis the expression of a just Debt, and a bare Recognition of what is their undoubted Right, and what they always did enjoy.

That they cannot be Supream, if *Minor Universis*, and may be resisted in the tyrannical and exorbitant use of their Power.

These Arguments too often asserted, made the Monarchy so absolute, and the Nation in general so careless, that the Growth of *France*, like to be the Ruin of *Europe*, was taken no notice of. The most sauntering Prince that e're governed these Realms, magnified to Idolatry; and the meanest-spirited Prince, incapable both of Friendship and Valour, celebrated as the greatest Hero, the greatest Friend, when Popery was tiding in upon these Nations chiefly by his means.

* One of our Churchmen, in a Sermon preached June 21. 1685. says, It is now the Season for every Man to shew his Readiness, Courage, Love and Loyalty to his Prince, who is the Care of Heaven, whom God long preserve and strengthen to overcome all his Enemies; and let us bless God who thus thought us worthy of so glorious a Prince, every way Great and Good, kind to us to the utmost of our Wishes; which past Ages have not known, and future will sooner admire than believe, whose Wisdom, and Justice, and Mercy, whose Munificence, Magnanimity, whose Bravery and Conduct has been shewed in 1000 Occasions. A Prince whose Royal Virtues, and Royal Merits intitle him to the Crown above all others, if he had not been born to it. See p. 27. of S. Rich's Sermon, printed for Charles Broome, 1685.

How, when some few Men in Parliament opposed it, by offering at a Bill of Exclusion, did the Pulpit* roar, (our Honest Doctor in the Number) and call these few worthy Men (for the greatest Number gives the Character) *Forty-one-Men*, that the Nation was to look upon as Monsters, involving their Country again under the Mischief of that Age? Nay, such Encouragement was given by it, that upon that Foot it was the Patriots of our Country and Religion were destroyed; and the Nation so infatuated by the Principles above-mentioned, that Juries were found (I do not admire at Judges and Lawyers) to drain the Blood of their dearest Friends; for those must be called so, that sell Sacrifices for their Country's Liberties. After this, what stood in *Charles* the Second's way? Did he not, like a Torrent, dissolve Corporations, and find base servile Lawyers, of all Qualities, (some of which by

† Clergy-men. their † means in this present Government, were chose Members in Parliament, and there sitting as Judges of their own Crimes, escaped unpunished) to wrest the Letter of the Law, shaking the very Basis of our Ancient Government to serve his Turn, resolving to have no Parliaments, (though he was never so long without one as his Father) till he got one of his own choosing; and would, thus encouraged, have perfected the Ruin of these Nations. But Providence, in its secret Wisdom, thought he had gone far enough, and by his Death removed the Reins of Government into a Rider's Hand, that forced the willing Titts upon their

their Breath too far; then, almost jaded, 'twas, they kick'd to throw their Rider. Here 'twas the danger came in view, foolish Bigotry was discovered, and this dreaming Nation waked from its Lethargy, the flattering Churchmen saw their Interest, (their only God, without any respect to their Services done the Crown) in danger; and now began to urge for their Excuse, in a thing plain as the Sun at Noon, * *Who would have thought it?* And proceeded to promise, [then in Danger] *Temper* to their † *dissenting Brethren*, they for more than thirty Years together had had that distance with, the two Poles has not greater. Here any impartial Man may observe what set of Men *these are*, and what the generality of Mankind, thus influenced, must be. These *very Men* stamped Characters upon their dissenting Brethren; if true, would make Mankind start at the || sight of them, yet can sneak, cringe, and flatter the Men they made such Villains of, to a Reconciliation, as soon as they wanted their Assistance; but being out of Danger, as soon forget all their Promises. They preach'd up *Passive Obedience*, &c. for their Kings; and as soon as one touched them *so the quick*, deserted him, contrary to a thousand Promises, made in the presence of Heaven, of Loyalty and Obedience. The Villains these Men will not be compared to, were never such, they never professed Principles, and left them. The *Gentleman*, our conceited and huffing Pamphleteer, and his Reverend Crew, call *Traitor*, never forfeited his Morals, his Honour, nor Opinion; he often bravely

* That King *James* was a Papist.

† The Bps Petition to K. *James*; when they refused to read his Declaration. In all probability that Petition had the Consent of all the noted Clergymen in *England*. Of which if our Doctor and Mr. *Long* are Samples, how truly they intended it, let the Reader judge.

|| The Churchmen in the last Reigns made no difference; though this Government does, between the Papists and Presbyterians; they asserted them like *Sampson's* Foxes, their Faces contrary; but they were tied fast together in the same mischievous Design, of putting Church and Kingdom into Combustion and Flame. *Jos. Pitydell's* Sermon, p. 11. Aag. the 7th, 1681. printed for *Joana. Broom*, 1682.

The Gentle-
men of 1640.

bravely look'd Danger in the Face to justify 'em; which Providence then and since has wonderfully appeared for;

* He was offered Pardon by King Charles II. the Earldom of Essex, and an Estate answerable when Lieutenant General in Ireland. They make part of his Crime his addressing his Books to Sir Ed. Seymour, chief Counsellor of State, known and owned by Mr. Long, (Pag. 4.) not write by him.

nor would he ever, having opposed those Designs of Charles the First, be * bribed into the Arbitrary Interest of Charles the Second, from the True Interest of his Country, when an Exile, and from a plentiful Estate bended low as the Ground. That the Doctor, Mr. Thomas Long, and the rest of their Coat, should rail at, and

call this worthy Man *Impious Regicide, Insolent, Desfer of the Laws*, making barbarous Insinuations upon all those excusing him, calling them by unheard-of Names, for which we want their Explanation, together with the Names of † Villains, Common-Wealth's-men, Exploders of Monarchy and Episcopacy is no wonder, having always opposed the topping Points that misled the late King; to which this Nation, if it happens, owes its Ruin. But at this time, when the Blind, at which these Men kick, is removed: Now we want all the Hands of faithful and brave Men, that the Insinuations of these Grumblers for Interest, these *stupor Mundi*, should influence the Parliament, a great Number of whose Members are as worthy Men as this Kingdom ever had, to Address to the King to issue out his Proclamation against a Gentleman, with a Reward for his Head, offering himself so seasonably, that employing him, had in all probability saved thousands of Men, and Pounds, of whose Fidelity both to himself and these Nations, the King was abundantly satisfied, is so wonderful, it is beyond all Belief and Example.

Though I have been a little warm in this Paper, for which I think my self very excusable; yet Heaven is my Witness, though they seem not of my Opinion towards

† Look Mr. Long's Preface, and beginning of his Book.

Mr. Long's Character of the Clergy, Preface, pag. 2.

To serve in Ireland where formerly he had been Lieutenant General.

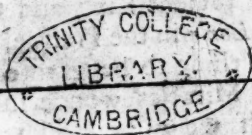
wards those they call *Common-Wealth's-men*, I intend not desire their Ruin, no not so much as Hurt to them; all I intend, is to convince, if not them, others, that *Interest* is in their Thoughts more, at least as much, as *Piety*; and that they are not so innocent as they unite to make themselves; that their Church of *England* either had not that Purity in the last Reigns they boast of, or if it had, that they cease to be the Professors of it: and I would gladly be the Occasion, when they find themselves no whiter than others, of their laying aside Bitterness and ill Language, dividing their Power, (tho I am afraid, this Advice will be taken as our Saviour's was to the young Rich Man in the Gospel) and to come to that Temper promised, those, they think they cannot call worse than *Common-Wealth's-men*, and not endeavour, by that Name, to bring the Government upon their Backs; nor invite the Souldiers (for that must be the meaning of Mr. Long in his Book, pag. 4.) to cut their Throats: Such a Union will keep the Crown upon the Heads of our present King and Queen; which Providence, as Mr. Long in the Preface, Pag. 4. of the said Book, (the only thing to be granted him through it) by a Series of Miracles wonderfully has placed there, to make us, if we will our selves, a happy People, maintain Monarchy upon its old Basis, and the Laws in their proper Channels, keep out the old Dispensing Judges from filling again the Seats at *Westminster*, to whom the Government and Posterity will wonder at it, by the * Wiles of the old True-paced Church-of-*England*-Men, has been too favourable to; 'twill break the Hearts of your Old and New Arbitrary Men, who expect to enter
at

* The Power of these Men they still depend upon; and after accused as false Interpreters of the Laws, and hazard-ing three Kingdoms, for which they stand excepted in an Act of Indemnity, dare appear, and are countenanced at those Bars they

They should be brought to as
the greatest Criminals. The
Lord Chief Justice Hale was
almost prophetick in his Opi-
nion, That there was more
danger of introducing Arbi-
trary Power into these Nati-
ons, by the Red-Coats in *West-*
minster-Hall, than by those
without.

at the Breach our eloquent Doctor and Mr.
Long are unwarily making, defeat *Rome* and
France, and may contribute much to the
stopping of that Issue of Blood through
Christendom. Which that God of his in-
finite Mercy may grant; with all Prospe-
rity to our present King and Queen, is the
Prayer of one of those *Common-Wealth's*

men our Doctor and Mr. *Long* would have the Nation
frighted at: and I am sure 'twas the Prayer of that
worthy Man they gave such bad Language to; his dy-
ing words affirm it; for almost his last were Wishes
for the Good of *England*, and Peace of Christendom:
and all the Concern upon him was, that he had
not the Honour of having his Eyes closed in averting
the Eminent Hazards he sensibly perceived too much
threatned his Country. He died in *October* last 1692,
lamented and commended by all that knew him.



FINIS.

